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126 (1923, p. 188) as regards point (*c*), which requires that 'the
159 dreamer should be asked of what each incident or figure makes him think', met with little success, the usual response being 'I thought it was true'.

FREQUENCY OF DREAMING

●154 No data as to the frequency of dreams among these people can
159 be obtained from my collection, as even had I carried out my inquiries with more regularity than circumstances did in fact permit, it would still have been impossible to take note of the whole of any one person's dreaming, and there could be no check upon the completeness of the record. It is my impression, however, that, on the whole, dreams were much less frequent than among ourselves, so far as my limited experience goes, though I understand that very great individual differences occur in our own society. It is noteworthy that on more than one occasion the reason alleged for not having dreamed was that the previous day had been one on which nothing particular had happened. It is certainly a fact that on the morning after a day of excitements, such as the ceremony in the taro garden described in Chapter IX, there was always a number of dreams to record. It should perhaps be added that such days of excitement are, as a rule, accompanied by the consumption of more food than usual, including quantities of taro-and-coco-nut pudding, not an everyday article of diet, and certainly not markedly easy of digestion. One man said that he only dreamed when he played around a lot, or went down to the beach where there were rocks and caves. The explanation of the latter condition may lie in the fact that many of these rocks and caves are supposed to be the haunts of *urar*, and are thus connected with feelings of fear which may give rise to dreams in which the *urar* figure.

THEORIES OF THE ORIGIN AND MEANING OF DREAMS

828 An endeavour to ascertain the ideas current among these people as to the cause of dreams elicited the following replies: 'You sleep, something goes away out of your head, when you wake it comes back.' 'The men who have died before send dreams to you when you sleep.' 'When we dream, the people who are dead come and
828 talk to us.' 'In dreams we go and stay with the people who are
774 dead.' 'I think when we dream our *abin* go and stand up with all the men who fought in the old days' (*abin* is the word used for a

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In connexion with the theories concerning conflict and repression in dreams, it is relevant, I think, that some of the dreams of adolescent boys wearing the *upi* fall into this category. As explained at length in Chapter VI these boys are strictly debarred from all but the most distant association with women and girls, and from entering any house in which a woman lives, even their own mother's. Since this situation is interesting from the point of view of psycho-analytical theory, the dreams are given in full.

No. 47. Rimias (adolescent male, aged 15 to 16).

A dog barked at an opossum, and a man went to catch it. Another man asked him: 'Has the dog eaten up the opossum?' Then he went and sat down beside another man who was pulling on a creeper (to shake down the opossum). The man was angry with him for coming so close. Then another man, Gasagar (a boy about the same age as the dreamer, also wearing the *upi*), pretended to be mad, and went inside two houses. Two men were sitting down on the men's verandah; but the mad man went inside the house by the women's door and beat two women, and they cried. Then the mad man chased all the people of the place, and they all went and hid among the banana palms. I said: 'Why did Gasagar go inside the house? He knows that is taboo; it is not time to go inside the house yet. We shall all die now.' Then I woke up feeling very angry.

The dreamer could make no comments on this dream, he did not have a definite impression that it was either good or bad.

The following dream occurred to the same individual about a month later:

No. 48. Rimias.

I dreamed in the night. I saw a woman who was dead, and the people of Tenasoa (the next village) brought a coffin, and all the women went to church, and we heard them crying, and we stayed in the garden shelter. Then we went back, and a Chinaman took a photograph of me. He had his wife with him; they were both very short. He held the camera with one hand stretched out, not with both hands as you do (illustrating with gesture). Then we went back, and Wanias (a little boy of *tsunaun* lineage) broke my belt; it was a very good belt, so I took it from him, and then I carried him in my arms. All the women were getting sand on the shore, and I carried a long thing that looked like the excrement of a pig; it touched my skin and I stank![1] Then I carried

[1] This is the only dream in which mention is made of the sense of smell. As is known to be the case with ourselves, the senses chiefly in evidence in these dreams are those of sight and hearing.

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Wanias back, and all the women came back, and I lay down on the ground; then I got up again, and all the women went back to the shore. This is a good dream because I did not feel ill when I woke up.

The following is the dream of a younger boy—also wearing the *upi*:

No. 54. Wasaman (aged about 10 or 11).

I dreamed that a man was having connexion with his wife, and the woman said: 'Now you come and help me.' Then an *urar* came behind them and beat me, and the woman cried over me. The woman was Erut. Then her husband, Pasab, came up, and cried over me, and the *urar* came and beat them both and said: 'Are you crying over a boy belonging to your village? You go and cry over the people of your own village. What do you mean by crying over a boy belonging to another village? You go and cry in your own village. What are you crying for?' Then the *urar* came to me, and a *pinari* was with him, and they killed me outright and I died.

Comments by dreamer. This is a bad dream. I thought it was true. When they were playing *sato* last night I went off to bed, all by myself. I was cross because I had lost all my tobacco. Then I dreamed this dream, and woke up in a fright, and went back to the *sato* and watched it without playing.

Comments by recorder. The persons mentioned are two villagers, not connected with the dreamer; they are happily married. *Pinari* is the name of a class of creature resembling our 'goblins' who live in the bush. It is also the personal name of the principal man in the village. *Sato* is a gambling game recently introduced from the British Solomons. They frequently play all night, and are very querulous afterwards. There would appear to be some significance in the insistence on the fact of the boy belonging to *another* village (which is not true).

The other dreams related to me by boys wearing the *upi* have no manifest sexual content, but are typical boyish dreams; some of them are given in other connexions (see No. 46, p. 558).

Of the women's dreams, several seem to indicate by their manifest content some sort of sexual conflict. Those of one dreamer have been discussed in this connexion by Dr. Seligman (1932, p. 218) and need not be repeated here. The married life of the woman in question did not come under my personal observation, as she was a widow whose husband belonged to a distant village. But the little information which I could elicit from her about him, and the fact that she had refused to marry his brother on his death, but elected to return to her own village, bringing her children with her,

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154 159 argue in favour of the interpretation placed upon her dreams in the paper referred to, concerning the unhappiness of her marriage.

159 The dreams of two women living in normal, and to outward seeming not unhappy, relations with their husbands took the following form:

No. 63. Kwimau (adult female).

I dreamed a man from Sollos (the mountain district of central Buka) beat me, and took a knife and cut me open (indicating by gestures a cut from beneath her chin down the middle of her chest). Then I died and they buried me, but I came alive again and ran away, and ran and ran and ran and ran and ran, and came to the deep sea. I cried and ran away again and went to my own village. This is a bad dream because I was frightened.

No. 65. Marotē (adult female).

I dreamed a man tried to cut me with an axe and I screamed.

Two dreams of adolescent girls also involve the idea of sexual repugnance. One of these runs thus:

No. 83. Takon (girl about 10, living with her husband but marriage not consummated).

I dreamed that Nawi (a girl slightly older) and I went to catch fish on the reef, and a man wanted to catch us. We ran away and he chased us. Then we went and hid, and he went back. Then we came out and started fishing again, but the man came up again and tried to take hold of us, but we ran away again. Then we launched a canoe and the current caught us and carried us along. Nawi went ashore, and got her fishing basket, but I stayed in the canoe and was carried with it out into the open sea. I died. Then a man swam out and caught me and carried me ashore and knocked my head against a stone, and I came to life again. Then my mother cried, and Nawi went to tell her. My mother said: 'Why did you stay there when the man chased you?' 'He took Takon and threw her into the sea.' Then my mother cried, and went to the beach, and took some sand and rubbed it into her eyes. Then a police-boy came, and we were all afraid of him. All the children were playing on the beach, and the police-boy ran after them, and they all ran away back to the village. The people were cross with them, and said: 'What are the children doing on the road?' 'A man there has poison.' The children said: 'A police-boy has been chasing us.' Then they all ran away. I woke up and felt ill. This is a bad dream, I was frightened.

THE 'ŒDIPUS COMPLEX'

154 159 In considering this question, which has been the subject of so much controversy, I have kept in mind the presentation of it in

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modified form as discussed by Dr. Seligman in his Huxley Lecture. The actual occurrence of incest in this community, and the part played by it in myths and stories, has been discussed in Chapter III. It remains to consider it in relation to dreams. Accepting the suggestion made by Dr. Seligman in another paper (1923, p. 188) that the 'Œdipus dream' 'might be extended to include connexion with any relative within the forbidden degrees of the people concerned', there comes under this heading the following dream, in which the girl referred to stands to the dreamer in the relation of *wevne* 'sister', though she is actually his cousin. It is by far the most detailed in my collection, and as it presents several points of interest it is here given in full, in spite of its length, together with the comments I made on it at the time.

No. 5. Bwapip (adult male).

I dreamed that Kiots came and stood in front of me as I lay asleep, and tried to make me get up, but I pushed her away and said: 'No, I don't want to.' But she came again and stood up in front of me and tried to pull me up. I said: 'What do you want?' She said: 'You get up.' I said: 'No, I don't want to.' She insisted: 'Wake up, stand up now.' B. 'You want me to get up? What do you want me to do?' K. 'Stand up.' B. 'You want me to get up and go where?' K. 'Get up, that's all. Come.' I said emphatically that I didn't want to. But she still insisted. I was still lying down; she pulled me up. K. 'What are you lying down for? You get up.' B. 'Where shall we go if I get up?' K. 'You get up, that's all. What do you want to know for?' I got up and sat down. Kiots pulled at my hands. B. 'Oh, don't do that, I don't like it. You are behaving to me as though you had no husband.' K. 'Oh, I like you so much.' B. 'I don't care, I don't like you. This isn't the right thing to do.' K. 'Don't you want to do it? I want to very much.' B. 'No, I don't. I am afraid of the Kiap (District Officer). He will take us both to prison.' K. 'We needn't be afraid of him.' Then she broke off some leaves and put them on the ground, and lay down and opened her legs, and said: 'Come now. What are you still standing up for?' B. 'What are you doing?' K. 'What are *you* doing? Come, lie down.' So I lay down and had intercourse with her. K. 'You must keep me with you now, you can't leave me.' B. 'But haven't you got a husband of your own?' K. 'What does it matter if I have?' B. 'All the people will talk about us.' K. 'What does it matter if they do? Who is to tell them?' Then the two of us sat down close together, and Kiots said: 'You get some tobacco and give it to me; you and I are sitting down together, let us smoke together, you and I are lovers now. You come to me at night.' So we sat down together and talked. Then I woke up and found myself

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154 holding nothing, and I thought: 'Oh, I thought I was holding a woman.'

159 *Comments by the recorder*. This was apparently a very vivid dream. When I asked Bwapip, according to my usual custom when any one comes on to my verandah early in the day, whether he had dreamed last night, he said: 'I had a very bad dream.' I said: 'Tell me about it.' He said: 'It was about a woman', and seemed disinclined to talk about it, but eventually told me, making sure no one was listening. It seems to be very detailed for a dream, but he repeated parts of the conversation afterwards in identical terms, so it appears to be genuine (though it may have been unconsciously elaborated in the telling). He says he thinks the young lady in question really entertains for him the sentiments expressed in the dream, and he is afraid of its coming true. He stands to her in the relation expressed by the term corresponding to 'sister' ('sib of the opposite sex', see p. 63) and it would be a gross breach of [835] custom for them to have intercourse. But these people are not strict in observing their own rules, and instances of the kind occur not infrequently, though looked at askance by the community.

[837] Kiots is a girl somewhere between 15 and 20. She is married to a man who is away working at a plantation. She has the reputation in the village of being rather free with her favours.

This is the only dream in my collection in which the conception of incest appears as 'manifest content'. But since connexion with this problem will probably be apparent to a trained analyst in other dreams involving relatives, although their manifest content is not overtly sexual, I here make mention of all the dreams in which there appear any relatives with whom marriage is forbidden according to the kinship system of these natives.

159 (*1*) *Son dreams of his mother.*

No. 9. Kakari (young adult male, living in his mother's hut).

I dreamed the sore on my foot went right up my leg. Mrs. Hadden put medicine on it but it got no better, so she sent me back home. My mother put native medicine on it, leaves from the bush, but still it would not get better. Then all my toes fell off and my spirit (*abin*) cried about it. I woke up in a fright and jumped up and felt my toes to see if the dream was true. I thought they had really fallen off.

Comments by the recorder. Mrs. Hadden is the manager of the nearest plantation; she is very good to the natives and recently nursed Kakari with a bad septic sore which cost him his little toe. From his manner in describing the dream it must have been very vivid.

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woman that she was taken by *urar* to the place of the dead and saw her mother: 'This was a good dream; I was glad to see my mother.' One man said to dream of the dead means that the dead man wants to speak to you, another that it is a sign that the dead wish you to join them. 'To see them in a dream makes him frightened.'

4. It is bad for a mother to dream of her children, and is interpreted to mean that the child will die.

With reference to the dreamer's condition on waking, on which so much stress is laid by the narrators, it is probable that this may, in some cases at least, have an actual physical basis, due either to a mild degree of malaria, or possibly to indigestion or some kindred physical cause. As previously noted, dreams are apt to follow upon days of excitement, with which festive occasions a more than usually lavish supply of food is generally connected. But the word used is ambiguous, and does not necessarily mean actual physical sickness, but rather a feeling of 'malaise' which may be as much mental as physical. It is, indeed, a fact that no very clear distinction is drawn between the two, for the seat of painful emotions, in the view of these people, is the stomach. The further implications of this 'affect' are discussed on p. 582.

THEORETICAL DISCUSSION

Having now considered in detail the kind of incidents that occur in the dreams in my collection, it remains to discuss the significance of the collection as a whole. For this purpose it is convenient to adopt the classification proposed by Seligman (1923, p. 198), following Ernest Jones, which is as follows:

1. Dreams 'that are both sensible and intelligible, telling a connected story of the everyday world, the meaning of which is obvious . . . the mental processes resemble those of waking life'.

If we include dreams about *urar*, which are, as has been shown in other portions of this book, a very real part of the 'everyday world' to these people, the great majority of the dreams in my collection come under this head. As far as their 'manifest content' is concerned, they can be very simply related to recent happenings in the village, with which they are often connected by the dreamers themselves. It is noteworthy that there is no case which obviously goes back to the childhood of the dreamer, and but few relating to events long past. This agrees with the suggestion of Rivers (1923, p. 104): 'It is probable that dreams always arise out of recent

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situations, unless something has taken place which has aroused ancient conflicts and brought them again into prominence in the mind of the dreamer.' It was perhaps fortunate for the dreamers that I am not a trained psycho-analyst!

2. 'Dreams which tell or enact a connected story and have an evident meaning, but their contents, in whole or in part, strike us as unnatural, and we cannot fit them into the fabric of our waking life.'

Certain incidents in otherwise rational dreams bring them into this category. Two dreams illustrating this point, which have not previously been quoted, are here given:

No. 39. Togen (adult male).

I dreamed about a big *mon* (plank canoe); we caught a pig and put it in the *mon*, and we went ashore at a big village, and the people carried the *mon* to the bottom of a cliff, and we went up by a ladder (i.e. a notched tree trunk which is placed against the steepest rocks to enable them to be climbed) and the ladder waved from side to side (illustrating by motions of his hand) as we went up it. Then the people cut up the pig, and one man took pieces of the pig and took them to every house. This is a good dream. I thought it was true.

No. 61. Komun (adult female).

I dreamed an *war* ran after me. I went up in the air, my hands were waving about, I had nothing to take hold of. I said: 'What shall I hold on to?' But I did not fall down. Then I made a noise like this (she illustrated by grunting and panting). Presently I was walking along the road with Pinari (her husband) and we went to the shore, and all the women were making coco-nut-leaf baskets. I went inside a hole and went to sleep. Then Pinari told me to tell the women to fill up the water coco-nuts[1] with pig's fat. I did not want to. I said: 'I don't want all the women to be angry and say bad things about me.' This is a bad dream. (The dreamer was unable to give any reason for saying so.)

3. 'Dreams of which the content is bizarre, confused, and nonsensical; such dreams often have a peculiar quality of unreality, and can scarcely, if at all, be related to waking thought. . . . Much

[1] These are the cleaned-out coco-nut shells which serve the women for water-bottles. They are much-cherished possessions, the more so as it is a matter of considerable time and trouble to remove the 'meat' through the 'eye' of the coco-nut. To defile them in the manner suggested in the dream would be gravely resented. It may be noted, in connexion with this dream, that the dreamer was at the time pregnant by a man other than her husband, and had been the subject of much gossip in the village, the more so because her husband is the most important *tamasa* in the place.

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154 of the strangeness of these dreams is due to the symbolism used to express the dream thoughts.'

159 There are comparatively few dreams in my collection which clearly and definitely belong to this category. Since their symbolism may be of interest, the most complex of them are here given in full:

No. 31. Sobak (old male).

I dreamed an *urar* seized me, and brought me to a *wapatsun* tree, and the tree was just like a white man's boat; and it took me and brought me to a stone, and the stone was just like a boat too, and it made a noise like this (imitating the sound of an engine). Then the stone took me, and we went on and went on and went on, and came to another place, and the stone brought me to another tree, a *winoa* (almond). It took me to another place and brought me to a bread-fruit tree, and it was just like a boat too, and I went on it and it took me to another place. I thought it was really a boat, it looked just like one. Then all the *urar* took me and brought me to a coco-nut palm, and I stayed there and loitered for a little while; and then a *toras* tree came and took me, and I went on to the *toras* tree, and the *toras* brought me to another place, and I stayed there a little while; then the stone came and fetched me again, and it made a noise just like a boat, and it came and brought me to another place, and brought me to a *toan* tree, and the *toan* tree brought me to another place, and brought me to a mountain; and all the *urar* were killing a pig. They killed one pig, and I ate it; they made a feast with it. When we had finished eating, the *urar* took me again and brought me to another place, and we washed in a river, and washed and washed and washed, and I sat down in the water and washed and washed and washed. Then some one else fetched me and I went up on top of another tree, an *iwiŋ*, and the *iwiŋ* brought me to another place, and I sat down there, and then we went on again, and it brought me to another tree, an *ano*, and I went on again with the *ano*, and went and went and went and went, and it brought me to another place, where people were making *menak* (ceremonial pudding), and I ate *menak*, and ate, and ate, and ate, and when I had finished eating I went to sleep. Then I woke up again, and we went and went and went, and came to another place. They brought me to a hornbill, and I sat on the back of the hornbill, and it brought me to another place; we stayed a little while, and then went on again, and went and went and went, and came to my own village, and my leg hurt me. Then the *urar* took me again, and brought me to another tree, a wild areca-nut, and I wanted to go to sleep again in the bush, and I climbed up the areca-nut and went to the sheath (the hard fibrous covering round the young nuts). Then I looked for my knife, and could not find it. I got up very angry, and then I said: 'There is my house', and sat down in my own house.

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Comments by the dreamer. This is a good dream. The *urur* were those we called yesterday at the taro garden. When they brought me to the tree that looked like a boat they said to me: 'You sit down, you hold the rudder firmly with your foot.' When I woke up I thought of my knife, and I thought I had thrown it away into the bush the day before yesterday when I finished making *menak*. So I got up and went to look for it in the bush; didn't you hear me shut the door of my house? I looked for it in the bush, but I could not find it; then I came back and found it stuck in the rafters of the house.

Comments by the recorder. Sobak is my next-door neighbour, his house is barely 20 feet from my own. I had heard him go out in the night, and had wondered what he was doing. The ceremony referred to is the one described in Chapter IX in which he had played a part. Small articles such as knives, &c., are usually stuck in the rafters of the house for safe-keeping.

No. 59. Gomar (adult female).

I dreamed about a child, about as big as Waror (i.e. about 7 or 8 years old.) It (Waror is a girl, but from the pronoun used the sex of the dream-child is left undetermined) took me up and threw me up into the air, and I fell down on to the ground. Then the child took me up again and threw me again on top, and I cried out: '*Wa, wa, wa, wa.*' I fell down, and I took some dirt and made the child's face swell up; I covered its face with dirt. Then it ran after me, and took a stone and beat me, and I ran away and hid, and it ran after me, and I stood still and took a rope and tied the child up, and tried to shut it up but I could not, and it ran after me, and I trembled. Then it took another stone, and beat me again, and I called out: '*Ia, ia, Binas!*' Then Binas said: 'What are you fighting? You leave her alone, let her stay quiet; if you do it again I shall beat you.' So I ran away, and fell down, and hid, and I took some rope and tied up the child. This is a very good dream. I called out aloud in my sleep, and Pinari woke me up.

Comment by recorder. Gomar is Pinari's wife; Binas is another of his wives. The dreamer could give no reason why she considered this a good dream, but she was very definite about it.

Perhaps there should be included here a dream which comes the nearest of any in my collection to what we should call a nightmare. It took place during an illness, and its physical cause may well have been fever. It was related to me after the dreamer's recovery.

No. 42. Wasung (adult male).

When I was ill I saw something that had an axe; it had no hands, it was very fat, it had a mouth. It was very large, but when I came close up to it, it was small.

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AFFECT AND SYMBOLISM

154 On the whole, I think it is fair to say that the amount of symbolism in this collection of dreams is less than it would be in a collection of similar size made among ourselves. The point may be illustrated by the dream about the *wapi* ceremony (No. 36, p. 573). My own experience leads me to suggest that a comparable dream—of, let us say, a confirmation ceremony or a degree-day—among ourselves would contain some absurd or at least improbable feature, whereas this one confines itself to what does, in fact, occur at this ceremony. This is, perhaps, what might be expected in the dreams of a primitive people, bearing in mind the experience of Rivers, 'that there is a relation between the complexity and amount of transformation in the dream and the degree of education of the dreamer' (1923, p. 93).

In this connexion reference may be made to the fact (illustrated on pp. 576 and 577) that so many of these dreams carry with them a definite affect, either pleasurable or painful. Symbolism is regarded by the psychologists as a process of transformation, and it is argued by Rivers (1923, p. 81), in agreement with Freud, 'that the effect of transformation is to diminish or abolish the affective aspect of the conflict. Consequently, when there is no transformation, there is affect in the dream'.

The symbolism in this collection of dreams, as well as being infrequent, seems also, when it occurs, to be relatively straightforward. The subject is a thorny one, and the examples here given are available for the specialist to interpret as he will, but I venture to suggest that the collection as a whole supports Seligman (1932, p. 215) in his conclusion that symbolism in primitive people is simpler and more directly connected with the situations symbolized than among ourselves.

'LATENT CONTENT'

Not being a psycho-analyst, I hesitate to deal further with the complicated question of the 'latent content' of these dreams. My personal knowledge of the dreamers, and of their background, may, however, justify a few simple generalizations.

It is unquestionable, I think, that a very large number of the dreams in this collection are rooted in fear or anxiety. Fear plays a much larger part in them than does any motif which could, even

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by stretching the term, be described as sexual, and that is the case, as far as I can judge, among these people in their waking lives. Examples will be found in plenty in the preceding pages, e.g. among the dreams dealing with *urar*. As instances of 'anxiety' dreams may be cited those in which a nursing mother dreams she has no milk. In a country where there is no means of obtaining milk if the mother's supply fails, unless her sister, or some other member of the community, can replace her, the possibility of such failures must be a very real dread.

As is perhaps to be expected in the dreams of a primitive people, many of those here recorded may be considered as more or less simple 'wish-fulfilments', e.g. all those relating to food, to getting presents, to success in hunting and fishing, &c., also those expressing the 'will-to-power', as of triumphing over an enemy, or not being frightened in certain terrifying situations. Unfulfilled desire may be the deciding emotion in the dream involving child-birth (No. 64, p. 571). The dreamer greatly desired a child, but she had, in previous years, taken one of the preparations thought to possess contraceptive properties, and ascribed her present barrenness to that cause. She had been telling me of this shortly before the night of the dream.

The question of conflict it is impossible to discuss adequately in the absence of the detailed information only to be obtained by the methods of psycho-analysis. The dreams of the boys wearing the *api* may perhaps signalize their unconscious revolt against the restrictions to which they are subjected. It will be clear from the account given in Chapter VI, but may be emphasized here, that the revolt, if such it be, is entirely unconscious, since the boys, as well as their relatives and friends, regard the wearing of the hat as an honour and a privilege. I have rarely heard any of these youths grumbling about the prohibitions accompanying it, and, as I have previously stated, all the taboos connected with the wearing of the *api* are still—or were at the time of my visit—most faithfully adhered to, although in certain other respects adherence to tradition is weakening.

The 'incest dream' (No. 5, p. 563) is an outstanding example of sexual conflict, combined with a noticeable absence of symbolism. The dream of Tarubi's husband (No. 33, p. 559) may express the conflict between his (I think real) affection for her and his dislike of being the object of ridicule on account of her behaviour.

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154 Conflict between fear of death and love of life may be reflected in the dream of the old man Maravin (No. 13, p. 554).

Some of the dreams dealing with daily occupations may perhaps, as well as being 'wish-fulfilments' connected with the desire to have an adequate food supply, also be regarded as the expressions of a conflict between distaste for hard work and fear of being thought slack in doing a proper share of the work of the community.

The conflicting emotions aroused by the impact of ideas introduced by the presence of the white man is reflected in the dreams given on pp. 574–6. The twice repeated association of a white man's ship with dead children is noteworthy in this connexion, as is also the incident in which the commander of the Government yacht appears as a black man. The new ideas on sexual morality inculcated by the missionaries are responsible for the dream of the man who repulsed sexual advances made to him 'because it would bother him in his confessional'. These few instances will suffice as examples, others will readily be found.

I am well aware that in the foregoing discussion I must have omitted to notice many points of interest, but the data I have given will, I hope, serve to show how the recording of dreams may throw light on native methods of approach to the various complications which life presents even under relatively primitive conditions, while the dreamer's comments may help in the understanding of the native's sense of proportion, by emphasizing the matters to which he attaches importance.